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A. S. WATSON & Co., Ltd.
THE HONGKONG DISPENSARY,
Hongkong, 29th October, 1888.

NOTICES TO CORRESPONDENTS.

It is requested that all communications relating to Subscriptions, Advertisements, &c., be addressed to the "Hongkong Telegraph" and not to the Editor.
Letters on Editorial matters to be sent to "The Editor" and not to individual members of the staff.
Communications intended for publication must be accompanied by the name and address of the writer, not necessarily for publication; but as evidence of good faith.

While the columns of the Hongkong Telegraph will always be open for the fair discussion by correspondents of all questions affecting public interests, it must be distinctly understood that the Editor does not in any way hold himself responsible for a balance thus expressed.

TO ADVERTISERS.

Advertisements are requested to forward all notices intended for insertion in this day's issue not later than Three o'clock so as not to retard the early publication of the paper.
Advertisements and Subscriptions which are not ordered for a fixed period will be continued until countermanded.
The Hongkong Telegraph has the largest circulation of any English newspaper published in the Far East, and is therefore the best medium for Advertisers. Terms can be learnt on application.
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TO SUBSCRIBERS.

Subscribers to The Hongkong Telegraph are respectfully reminded that all Subscriptions are payable in advance.

The Hongkong Telegraph

HONGKONG, THURSDAY, NOVEMBER 29, 1888.

LOCAL AND GENERAL.

MESSRS. Adamson, Bell & Co. inform us that the "Shire" Line steamship *Monmouthshire*, from New York, left Singapore yesterday for this port.

THE American Musical Comedy and Opera Company will appear at the Theatre Royal, City Hall, to-night in Gilbert and Sullivan's popular opera "Ruddigore."

MEMBERS wishing to play in a "Pick-up" Cricket match on Saturday will please sign their names in the Lists which are lying in the Hongkong Club and Cricket Club Pavilion, before 5 p.m. to-morrow (Friday).

A leading Roman paper, the *Riforma* of the 27th ult., in a review of Italian commerce, declares that Italy is about to seek fresh outlets for her goods, with a view to compensating herself for the loss of the French market.

SHE chose the lesser of two evils.—"Signorita, the walls have begun; may I have the pleasure?" "Excuse me, Signor, I do not like waiting." "Ah! then, perhaps, you will allow me to converse with you and keep you company during this round?" "Ahem!—Come, I think we had better dance!"

JINKS—That girl is certainly a desperate flirt, and I wouldn't trust her; but if you are so dreadfully in love why don't you take chances and marry her? Blinks—Wouldn't do, old fellow; the risk is too great; she'll break the heart of any man she marries. "Are you going to give her up?" "No; but I'll wait until she marries some one else, and then I'll elope with her."

"CONGRATULATE ME, old man! I have written a book and it's going to be a big success." "H'm! you seem remarkably sanguine; how do you know it is going to be a success?" "Because I've got it all settled. I have arrangements with several leading papers to denounce my work as rubbish; and with several others to accuse me of plagiarism; I expect that the first edition will be exhausted in a month."

KIRO Monanga, who rules over the black kingdom of Uganda, is not a pleasant man for a next-door neighbor. He rules over 100,000 subjects, and is as ferocious as he is powerful. He has 1,500 wives, and kills five of them every day for his amusement. He is the largest slave-trader in Central Africa, supplying the Mohammedan dealers annually with about one hundred and fifty thousand slaves.

THE troopship *Himalaya*, embarked at Portsmouth on November 2nd, and the Battalion Border Regiment, for conveyance to Malin, and a number of details for Ceylon, Singapore, and Hongkong. Her passengers included 39 officers, 253 men, and 110 women and children. She was to be joined at Devonport by a few officers and men for China. The *Himalaya* was ordered to convey the 1st Gordon Highlanders from Malin to Ceylon, the 1st Argyll and Sutherland Highlanders from Ceylon to Hongkong, the 2nd Buffs from Hongkong to Ceylon, and the 1st Buffs from Ceylon to Hongkong.

A NEW submarine torpedo boat has been tried by both France and Russia and is said to be successful. It is driven by an Edison dynamo, provided with compressed oxygen for use under water, and a large pair of scissors projecting from the prow, in order to cut torpedo wires.

ABOUT ten o'clock last night a Chinese constable heard cries of "fire" from No. 52 Queen's Road West. He ran to the place, and found the partition alongside the first flight of stairs burning, streams of kerosene running down the sides. A man was running upstairs when he got in, but instead of pursuing him the constable set to work to extinguish the flames, which he at last succeeded in doing. It was significant, however, that the ground floor was occupied by a carpenter, who had not long ago insured his premises with the Lubeck Co. for \$1,000. Over eighty cooles were living upstairs, so that had the fire extended it must have involved a loss of life.

PROFESSOR DE LAVERGNE has published an article proving that Napoleon III. always pursued the project of the annexation of Belgium to France. As to the defence of this country, he is authorized to publish the following observations made last year by General Brialmont, the Inspector-General of Belgian fortresses:—

If war broke out before the new forts (at Liege and Namur) are completed, it would still be the duty of the Belgian army to defend the town as an important centre of communication. The town is situated on the bridge of the Meuse. I have been situated at the position in the new system of defence which removes the forts to seven, eight, and nine kilometers from the centre of the town, and the effect of which will be to prevent the violation of its territory in all cases where the purpose of the assault would be to gain time. Suppose the Germans, taking the offensive, had to lose several days in carrying out their plan (and we should not count much longer, it would no longer be of any advantage to them) to pass through Belgium.

Professor de Lavegney adds:—

It follows from this that the Belgian army, represented by its most eminent general, considers it a point of honor and duty to defend neutral territory, even with a insufficient means of which it disposes for the moment. Let this be well noted in France.

A RIVAL to Professor Baldwin, in the person of George Higgins, the driver of a Clapton omnibus, appeared at the Greyhound Pleasure Gardens, Lea Bridge-road, on Saturday, October 29th for the purpose of going through an aerial performance of the kind identified with the name of Professor Baldwin. The exhibition had been well advertised, and a multitude, estimated at from 30,000 to 100,000 persons, assembled to witness it from the vicinity of Hackney Marshes. A considerable wind was blowing, and this gave rise to a rumour that the "professor" refused to risk making the ascent on account of the consequent danger. It was now past 5 o'clock, and the people were turning to go homewards, when the arrangements for the ascent were finally completed; and the balloon was set free and rose rapidly, carrying the aeronaut with it. The balloon, the Eagle, lent by Captain Orton for the occasion, swung with wide and enormous sweeps before a strong south-westerly wind. It had nearly passed from sight, at an estimated height of about 1,000 yards, when he let go. He seemed to fall over on his side, and to be in the act of turning ominously head over heels, when suddenly the parachute opened out, and, pulling him up at once, restored him to nearly a perpendicular position. The rest of the descent to earth was performed with the easy motion so characteristic of Baldwin's descents at the Alexandra Palace, and in less than a quarter of an hour Higgins was again safe on the earth, but not before having a rather rough tumble at the moment of reaching it.

CONSIDERABLE dissatisfaction has been expressed of late at the naval ports on the part of seamen and marines with respect to salutes on shore, and more especially as regards salutes to officers in plain clothes. In the alteration in the Queen's Regulations just issued the Admiralty have revised the orders on the subject, but without diminishing their stringency. Petty officers and men are to salute officers according to their rank:—(a) when addressing or being spoken to by an officer; (b) when passing or being passed by an officer; (c) when sitting about in their messes, or elsewhere, they are to stand up to attention and salute, if the hat is on and desired to sit down, or the officer has passed. When coming over the gangway, or on the quarter-deck, the hat is to be touched. The starboard side in harbour and the weather side at sea is the officers' side. The ship's company are to use the opposite side, except when ordered otherwise. Officers passing a ship in harbour are to be saluted by men on board, if in sight of the boat, according to their rank. All officers, both naval and military, in uniform, and those in plain clothes who are known to be officers, are to be saluted on shore according to their rank. If a petty officer or man is standing about and an officer is at a distance he is nevertheless to be saluted; and it must be remembered that there is no excuse for not seeing an officer, or recognizing one in plain clothes who, either from his position or as belonging to the same ship as the man, ought to be known. When marching, or in any military formation, the salutes are given by word of command, and no movement is to be made until this is given. These salutes are laid down in the gunnery instructions for the fleet. Full instructions are also given for salutes when falling in for inspection, or for salutes in boats; and it is ordered that the above are to be strictly carried out without exception by all petty officers (including instructors), ship's company, and boys on board the training-ships exactly as in a sea-going ship. According to Article 83, as amended, the naval salute is made by touching the hat or cap, or taking it off, looking the officer saluted in the face. Admirals, captains, officers of the same relative rank, and the officer commanding the saluting ship, of whatever rank, are on all occasions saluted by the hat being taken off. By touching the hat is meant holding the edge with the two forefingers and thumb, as if about to take it off. The hat is to be taken off by the right hand, taking hold of it by the right side except when passing, when it should be taken off with the left hand. The salute should be made just before meeting the officer, and should continue until he has passed him. In the case of a ship's company, the salute is to be made by the commanding officer, and all commissioned warrant and subordinate officers.

A POPULAR meeting was held in the Gürzenich-hall, Cologne, on October 27th to promote the suppression of slavery in Africa. There was a very large attendance, including the chief Burgomaster, the Archbishop, and the principal civil and military authorities. The following resolution was adopted:—

The suppression of slave-hunting is the common duty and mission of all Christian States. Since article 4 of the Congo Treaty places on the Powers the responsibility of the suppression of slavery, it is the special duty of the Congo States, England and Germany, by a mutual understanding to take up and carry through the inevitable struggle. We rely upon the honor of the Congo States and German interests being affectionately safeguarded by the Imperial Government, and are convinced that if such action may count upon the unanimous support of the people, without regard to religious distinctions, the active co-operation of the Reichstag will not be wanting.

IT is about time, a writer in *Vanity Fair* observes, that the status of poker as a club game should be settled. Introduced in England about a dozen years ago by General Schenck and Mrs. Washington Hibbert, it at once became popular, and the first good club that permitted its playing in a card-room was the Orleans. It is still, however, doubtful whether it is a "round" game or one of skill—that is, from a club committee-man's point of view. From a player's, it decidedly requires as much skill as whist. Only a few weeks back, at a large general meeting of the Royal Victoria Yacht Club at Ryde, the burning question discussed was "Poker or no Poker." The game for small stakes had been played, for some time, with the result that whist had almost entirely ceased. In the result, the Pokerites were defeated by four votes only.

THE correspondent of an American contemporary writes that the Emperor William's visit to the Vatican was certainly not a success, for a well-informed person writes from Rome that directly the Pope and the Emperor were alone his Holiness abruptly commenced to discuss the temporal-power question and would not be diverted from it, so that the young Emperor, who is acknowledged even by the pontifical entourage to have displayed much cleverness and tact in answering the Pope, was compelled to stop the debate by asking permission to present Prince Henry, who at that very instant suddenly entered the room. It was noticed that the Emperor drove direct from the Vatican to the Quirinal, which was plain proof of his displeasure. As arrangements had been made in order to soothe the Papal susceptibilities for His Majesty to change carriages at the Palazzo Compiacence. Two of the principal telegraph offices were almost exclusively occupied days after the Emperor's visit to the Vatican in transmitting cipher messages to and from Prince Bismarck at Friedrichsruhe.

THE death was recently announced of Father Schleyer, the inventor of Volapuk. Johann Martin Schleyer was born at Oberland, Baden, in 1831. He was educated for the Catholic priesthood, which he entered in 1856. He showed great aptness in the study of languages, and he rapidly acquired the ability to speak many living languages from foreigners whom he met. In a few years he had gained a knowledge of fifty languages and dialects. He applied his knowledge, mainly to the study of comparative philology and in 1879 he first became possessed of the idea of creating a universal or neutral language that would afford a common means of communication. In that year he constructed a grammar and published his first book, "Entwurf einer Weltsprache." This he followed with grammar and dictionary. He was soon after retired on a pension and he settled at Constance, where he devoted the remainder of his life to the work of spreading the new language. He wrote a small library on the subject, and he lived to see societies formed for the study of the new language in all the countries of Europe, as well as across the sea.

MR. WILLARD AND THE ST. ANDREW'S BALL.

In our issue of Tuesday last we made some rather severe comments regarding an unfortunate difference that was reported to have arisen between Mr. Pemberton W. Willard, the director of the American Musical Comedy and Opera Company, and the Committee of the St. Andrew's Ball, with reference to the former claiming his right to give a performance in the Theatre this evening. Needless to say that our scathing animadversions were entirely based on information officially supplied; and we may also remark that we are perfectly certain that our informant—a leading member of the St. Andrew's Ball committee—was thoroughly convinced of the entire accuracy of his statements. Further inquiries, however, have clearly shown that, although we did succeed in putting the saddle on the right horse, our remarks did a serious injustice to Mr. Willard, and placed that enterprising servant of the public in a false position before his present constituents—the Hongkong community.

We stated that Mr. Willard claimed his right to use the Theatre on Thursday night, and declined to waive that right unless the St. Andrew's Ball committee paid an indemnity of \$250. That is, in fact, an exact statement of the case, but it is nevertheless grossly misleading so far as the Director of the Musical Comedy and Opera Company is concerned. Mr. Willard has called on us and produced documents and other evidence which very plainly prove that there is any sympathy knocking about, he is the person justly entitled to it. Our object of course is to get at the truth, and we are certain that our readers have no desire to condemn any man without giving him a fair hearing. As we did not hesitate to sharply criticize Mr. Willard when we believed he was in the wrong, it is our bounden duty to defend him when he is unjustly assailed. And as we have already said, he is quite innocent in the discrepancy with the St. Andrew's Ball committee. On Saturday last, Mr. Willard called on the Committee of the St. Andrew's Ball, and proposed that he should give a performance in the Theatre on Thursday night, and that he should pay an indemnity of \$250 to the Committee. Mr. Willard, however, was not a member of the

celebration was to take place that evening at the "princely house," which would attract a very large number of the regular patrons of the opera, regretted that he could not consent to play to a certain loss, but expressed his readiness to permit the St. Andrew's Ball committee to put up decorations and make all possible progress in fitting up the Theatre for their purposes. Mr. Denny's distinctly assured Mr. Willard that the St. Andrew's Ball committee did not wish to board over the pit of the Theatre, and the latter gentleman then called on the Secretary of the St. Andrew's Society and told him they could at once proceed to fit up the dress-circle, leaving only the front row for Thursday's performance. The Secretary stated that this was most satisfactory and would give them ample time to complete their arrangements. So far everything had gone smoothly; but on Monday Mr. Denny's again sent for Mr. Willard and plainly told him that he could not have the use of the Theatre on Thursday, and that he could sue the City Hall committee if he felt aggrieved. The latter was the course which Mr. Willard ought to have adopted in the face of such high-handed insolence, but he preferred asserting his undoubted right. We believe that the Secretary of the City Hall is a member of the legal profession and claims to be a lawyer. Perhaps he is a lawyer—a Hongkong lawyer—but how after writing to Mr. Willard's agents on November 6th declining to postpone their lease of the Theatre and insisting on the "engagement to play for four weeks from the 15th inst." being strictly adhered to, he could have attempted to bounce an old stage like Mr. Willard is one of those mysteries which nobody—but a Hongkong lawyer of local manufacture—can possibly understand. Why, on the strength of that letter alone Mr. Willard has an undeniable claim to the Theatre for a period of four weeks from November 15th, and had he been discreetly disposed, neither the Choral Society nor the St. Andrew's Ball committee could have deprived him of his legal right. The blame, therefore, up to this point rests entirely on the Secretary of the City Hall, whose blundering has caused the whole of the trouble that has taken place.

Mr. Willard, as a last resource, and with a desire to do everything possible to oblige and assist the St. Andrew's Ball committee, offered to give up all his rights on Thursday night for a sum of \$250—the actual expenses of his Company, the members of which are, of course, paid a week's salary for three performances. This offer was rejected; but had it been accepted Mr. Willard would still have been the loser of a considerable sum, and although we are of opinion that under all circumstances he would have acted wisely had he magnanimously given up the Theatre as an act of courtesy, we are bound to state that, as a business man, his action was fully justified and was far from being ungenerous. The Committee of the St. Andrew's Ball now understand how the trouble has arisen, and they entirely exonerate Mr. Willard from blame. We frankly and openly do the same. Had the Committee asked Mr. Willard directly to give up the Theatre on Thursday night he would most willingly have done so, and he is extremely sorry that such an unfortunate misunderstanding should have arisen through the bungling of the person who acted as intermediary. Mr. Willard admits the numerous and heavy obligations he is under to the Hongkong public, and regrets that in regard to such a universal celebration as the anniversary of Scotland's patron saint he should have been so grossly misrepresented. Any assistance he could have rendered would gladly have been forthcoming and his Company are only performing "Ruddigore" this evening because no other alternative was left them. Mr. Denny's attempted coercion, while the Secretary of the St. Andrew's Society assured Mr. Willard that all arrangements were most satisfactory, and it is out of these discordant elements that the difficulty has arisen. It is only fair to point out that Mr. Willard has at various times rendered good service to the community; he was the originator of the very successful fête in the Public Gardens for the benefit of the Alice Memorial Hospital, and on more than one occasion he has made important concessions both to the A.D.C. and the Choral Society. And remembering everything we think it would be very hard luck indeed that he should be made a victim of the incomprehensible and inexcusable blunders of the Secretary of the City Hall.

CORRESPONDENCE.

[We do not necessarily endorse the opinions expressed by Correspondents in this column.]

"TOMMY ATKINS AT THE THEATRE."

TO THE EDITOR OF THE "HONGKONG TELEGRAPH."

SIR,—Though I dare say many "British Soldiers" have, ere this, written to you on this subject, perhaps you may find space for these few lines. I think your correspondent of yesterday is very thin-skinned, as I am sure "Tommy" can discriminate between those of the fairer sex who "take applause and tears as a compliment" and respectable ladies. I am sure that one of the former class must have been going to her seat at the same time as a respectable lady, for the latter would have never been improperly treated by any soldier. (One who sits up for the ladies) must be very eager to rush into print and insult British Soldiers by saying they behaved like a pack of cards on Tuesday last, as the harmless fun is taken, by the people it is meant for, rather as a bold advertisement than anything else; and neither on Tuesday night nor at any other time has any respectable lady been made the subject of applause and tears by any member of the pit.

Not having one, I cannot enclose my card, but remain, Sir,

Yours truly,
ONE WHO STICKS UP FOR TOMMY,
Hongkong, November 29th, 1888.

SIR,—I notice with regret a memo. penned by "One who sticks up for the ladies" which some place in the corner of your valuable paper. It is a piece of gross misapprehension, and a gross insult to the British Soldier, to say that he behaved like a pack of cards on Tuesday last, as the harmless fun is taken, by the people it is meant for, rather as a bold advertisement than anything else; and neither on Tuesday night nor at any other time has any respectable lady been made the subject of applause and tears by any member of the pit.

tion in flatly contradicting the statement: "No unusual applause, and certainly no cheering or insults, were directed towards the appearance of 'respectable ladies' in the Theatre, and in justice to the soldiers who are perhaps as well conducted as the gentleman who describes their conduct as that of 'cads,' I consider that the writer must have been victimized by a sad deficiency in the organ of hearing, or imagined that the applause intended for the early rise of the curtain was directed towards 'respectable ladies.'"

Should my supposition be right, I think the writer has misapplied the word "cad."

Yours truly,
LOVER OF THE FAIR SEX AND
FAIR PLAY,
Hongkong, 29th November, 1888.

TO THE EDITOR OF THE "HONGKONG TELEGRAPH."

SIR,—Would you kindly allow me a small space in your valuable paper to say a few words in reply to that self-constituted champion of the ladies, who signs himself "One who sticks up for the ladies"? Why does he attribute to the soldiers this unmanly conduct of applauding and cheering at ladies? Now, my experience tells me (and I have attended nearly all the performances given by the Musical Comedy and Opera Company), that the cheering and applauding is done by cads, not in red coats but in black; who armed with a dollar opera glass, unmercifully quiz and pass rude remarks upon the ladies and their dresses; whilst Tommy Atkins sits and watches her had the power to pick them out for their rudeness. In conclusion allow me to say, you for kindly adding your foot-note to his letter, which proves that this self-constituted champion is either a cad himself or a perverter of the truth.

Yours respectfully,
A LOVER OF TRUTH,
Hongkong, 29th November, 1888.

RUSSIA AND COREA.

Allowing a great deal for the ample resources and for the limpid fountains of information on political and other events of the day, which London newspapers, and above all the *Times*, readily command, we are still inclined to the belief that the startling news referring to the Russian protectorate over Corea which was cabled by Reuter the other day, had its origin in the reports published by the Far East newspapers. It will be remembered that the *Japan Herald* published in October last an abstract of a treaty which was alleged to have been agreed upon between the two powers; that it was inconsequently reproduced in the Shanghai *Courier*, and republished by ourselves in our issue of the 22nd October. The following were the main clauses of this agreement, which our Japan contemporary asserted it had received from Seoul, and that it meant a Russian encroachment on Corea:—

I.—By Article I of the Treaty of 1886 a promise is made that a belt of land extending over a hundred Korean miles (about 35 English miles) on both sides of the lake starting from Zumanoko lake will be given, where Russians and Koreans may trade freely. The officers who shall superintend the trade are to be appointed by the respective Governments.

II.—The Korean Government shall open a place called Funai, situated at a distance of 200 Korean miles (about 75 English miles) from Zumanoko, besides the present treaty ports, for the purpose of trade and residence for Russians. It shall be opened for Russians alone, under the same conditions as are existent in other treaty ports.

III.—A Russian Consulate shall be established at Funai, the trading post, and until the arrival of a properly constituted Consul at that place, the Governor of Vladivostok or another Russian provincial official shall act as Consul.

IV.—The Korean Government shall start a postal service by horses. The horses for the Russian postal service and others shall run a distance of 200 miles within the treaty limits.

V.—Articles which have once paid duty at other Korean treaty ports shall be exempted from taxation at Funai.

VI.—Russian goods which have been stored for a period of over 12 months at Funai may be transferred to other Korean treaty ports free of duty.

VII.—Koreans who emigrated to Siberia previous to 1886, the year in which the treaty was contracted, shall be recognized as Russian subjects.

VIII.—The duty to be imposed on articles which are transferred 100 miles outside of the trade limits shall be governed by the ordinary rate of taxation.

The London *Times* published the report of this alleged agreement precisely at a date when either the Japanese or the Shanghai papers containing it would have reached the metropolis; Reuter's telegram was dated London the 19th inst., or about six weeks since the Yokohama paper and the Shanghai *Courier* published the reported additional draft to the treaty. It is even possible that our own reproduction of the news, on the 17th or 18th inst., had either been given in the *Times* report or tended to confirm its earlier information. *Post hoc, ergo propter hoc* has been said to be a faulty process of reasoning; but it is undoubted that in tracing the succession of events, this process has to be to some extent relied on.

The news has now been contradicted at St. Petersburg, but the general opinion is that the contradiction is not sincere, and our morning contemporary goes so far as to bring forward the words of a clear-headed Russian, determined to carry out the secret treaty to assist its protectorate over Corea, and to defy all opposition. If this be the real interpretation of the event, we are undoubtedly on the verge of being either the witnesses of, or the participants in a serious collision between Russia and China at no distant date. It is impossible to imagine China to be indifferent to the Russian protectorate over the Hermit Kingdom. China has lately been asserting her rights of suzerainty over Corea in a very energetic and efficient manner. It has interfered with Japanese and restricted Corea's rights of trade, and has placed a political resident in the neighbouring kingdom, with instructions to report on its internal and external affairs. China has reasserted in a most emphatic manner its suzerainty rights, and it shows signs of still more tightening the grasp on its vassal. China will never allow a foreign power to assume protectorate over Corea. Assuming therefore that Russia intends to carry out its plan in spite of protest and opposition, its only inference can be drawn, that the question whether to be decided by an appeal to arms. The Russian Pacific fleet, which is now engaged, China's navy, which is now being built up, forces of both belligerents are now being trained on Corea soil. A Russian fleet of 100 ships, and a Chinese fleet of 100 ships, are now being trained on Corea soil.

THEISM AND REVELATION.

A CONTRAST AND A STUDY.

III.

PERSONALITY OF THE GODHEAD.

That Revelation may be possible, God the revealer should be a personal being, or a being gifted with the same predicates as man, but, with an intelligence, a will, and an inclination to communicate or hold intercourse with the human species. If the advocates of the revealed religion can demonstrate the personality of the Godhead, or, in the language of Matthew Arnold, prove that some being like a "highly gifted man" rules the universe, the theory of Revelation will have a firm standpoint and an *admirable* evidence in its favour. The God of Matthew Arnold is "the Eternal, not ourselves, that makes for righteousness"—an essentially impermanent entity, while that of the Pantheists is Nature, or the Universe itself. Theists reason on grounds entirely un-panteistic; they admit that the universe has a Creator, and that the Creator, of order, of finality, and of the innate tendency in man towards righteousness, goodness, and immortality, must be a Being supremely intelligent, righteous, benevolent and eternal. But they deny that character of personality in the Creator which is paramount to verbal communication with man. They argue that the deity and the whole revelation from the Godhead consists in the "falling into us" of our inborn tendencies towards truth, order, goodness, righteousness and immortality, and that the deity, as a personal being, is a mere "perversion" of the truth. As we are entirely in the darkness to the special nature of the Deity, and can only reason from analogy, and no analogy can be consistently established between the finite and the infinite, and even if it were established, we should not, as is asserted by the advocates of revelation, trust implicitly to our powers of reasoning, when the object of our investigation transcends nature, it must follow that we cannot take that for granted as a fact which neither reason nor imagination can establish as a possibility.

The advocates of revealed religion understand the force of this argument in its full extent, and they either resort to the alleged Revelation itself as proof of its possibility, or of the personality of the Godhead—and fall into what is termed the "vicious circle," or bring forth such outside arguments and facts as would lead one to infer the probability of their thesis. We have already alluded to some of these arguments, and found them to be inconsistent when the fundamental tenet of the personality of the Godhead is not taken for granted. A very common argument taken from the characteristic qualities of the human mind is advanced in favor of Revelation in the following form:—We are conscious of the possession of ideas and thoughts for the origin of which we cannot account. A thought will sometimes strike us on practical or speculative subjects without the least association with our previous reasonings or logical connection with any antecedent principle or fact. These intuitions of truth are inspirations. The human intellect is like an æolian harp exposed to the soft breath of supernatural inspiration. Its musical sounds are like so many vibrations of revealed truth, while its discordant notes are purely human productions. As we possess ideas of which we are not the direct cause or originators, it is quite possible, may probable, that some supernatural power breathes into our minds and inspires us. Whence did man derive his primitive ideas of Deity, of a God, of a vision of heavenwards? And then as to death, the universal destroyer of the species, who taught the tertiary or quaternary man to regard death as a symbol of a life to come, and to perform funeral rites embodying such a belief? From the most barbaric to the most civilized nation the belief in immortality is prevalent in all ages, and under all circumstances. Who engraved in man such a belief?

Theism fully recognizes, and admits these facts brought forward by the advocates of Revelation. Theism itself is based on such facts. But it does not require much discrimination to see that the godlike tendencies which are inherent in human nature, constitute what is termed the "natural religion," and that they cannot be added as proofs of a "revealed" or a "positive" religion. Theism is only a "natural" religion; its ground-work is the superior tendencies of the human mind (as battleships are reason, sound, principle, and morality). As Nature is a revelation of the Creator, so is the human mind, a concealed reflection of those characteristics of truth, righteousness and goodness which are preeminently inherent in the Creator. To infer from our possession of these qualities, a verbal, or personal communication of further religious injunctions directly made by a personal God, is a logical blunder of a gross description. The very possession of a natural religion is a proof of its falsity, and personal revelation is unnecessary and useless. It may be said that the Jewish notion of the Deity being the most perfect of all notions entertained by the nations of the earth, must have been directly imparted by the Godhead himself. But this is mere assumption. The human mind is essentially progressive, and it is quite within the range of possibility that a nation, or a man, being more advanced than another in intellectual refinement or in religious sentiment, may have been a brighter or later revelation of the Creator. No argument can be started from the notion of the Godhead as a proof of its infinitesimal nature. Who can confidently accept the Moslem anthropomorphic Deity as his true God and Creator? By reasoning from analogy we are inclined to attribute anthropomorphic predicates to the Creator, and this is not only a logical blunder, but a gross insult to the Creator, and a gross perversion of the truth. The advocates of Revelation, however, are not content with this. They go on to say that the Creator, as a personal being, is a being gifted with the same predicates as man, but, with an intelligence, a will, and an inclination to communicate or hold intercourse with the human species. If the advocates of the revealed religion can demonstrate the personality of the Godhead, or, in the language of Matthew Arnold, prove that some being like a "highly gifted man" rules the universe, the theory of Revelation will have a firm standpoint and an *admirable* evidence in its favour. The God of Matthew Arnold is "the Eternal, not ourselves, that makes for righteousness"—an essentially impermanent entity, while that of the Pantheists is Nature, or the Universe itself. Theists reason on grounds entirely un-panteistic; they admit that the universe has a Creator, and that the Creator, of order, of finality, and of the innate tendency in man towards righteousness, goodness, and immortality, must be a Being supremely intelligent, righteous, benevolent and eternal. But they deny that character of personality in the Creator which is paramount to verbal communication with man. They argue that the deity and the whole revelation from the Godhead consists in the "falling into us" of our inborn tendencies towards truth, order, goodness, righteousness and immortality, and that the deity, as a personal being, is a mere "perversion" of the truth. As we are entirely in the darkness to the special nature of the Deity, and can only reason from analogy, and no analogy can be consistently established between the finite and the infinite, and even if it were established, we should not, as is asserted by the advocates of revelation, trust implicitly to our powers of reasoning, when the object of our investigation transcends nature, it must follow that we cannot take that for granted as a fact which neither reason nor imagination can establish as a possibility.

